THE VIRTUE OF AHL AL-BAIT

(The people of the household of the Prophet Mohammad ﷺ)

AND THE HIGH POSITION THEY ATTAINED IN THE SIGHT OF AHL AS-SUNNAH WAL JAMA' AH

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In the name of Allâh, the Most Gracious, the Most Merciful

Introduction

All praise is due to Allâh; we praise Him and seek His assistance and forgiveness. We seek refuge from Allâh against the evils of our souls and against our bad deeds. He who has been guided by Allâh cannot be misguided by anyone, and he who has been left without His guidance cannot have anyone to guide him.

I hereby testify that there is no one fit to be worshipped except Allâh, and that He has no partner whatsoever. And I further testify that Mohammad is His Slave and Messenger, may Allâh's peace and blessings be upon him and his family and companions and on those who will follow his path and take his line of guidance till the Day of Judgment.

Due to the importance of showing the position attained by the people of the

household of the Prophet Muhammad ﷺ (Ahl Al-Bait) in the sight of the companions of the Prophet (The Sahabah) and those who followed them in goodness, I delivered a lecture on this topic 16 years ago at the conference hall of the Islamic University of Medina. And now I have seen the need of generalizing the benefit by writing a brief note on this topic. I named it: **THE VIRTUE OF AHL AL-BAIT** (The people of the household of the Prophet Mohammad ﷺ) **AND THE HIGH POSITION THEY ATTAINED IN THE SIGHT OF AHL AS-SUNNAH WAL JAMA'AH**

This topic is made up of 10 chapters:
Chapter one: Who are Ahl Al-Bait?
Chapter two: An outline of the faith of Ahl Al-Sunnah Wal-Jama'ah towards Ahl Al-Bait.
Chapter three: The virtues of Ahl Al-Bait in the Holy Qur'an
Chapter four: The virtues of Ahl Al-Bait in the pure Sunnah of the Prophet ﷺ
Chapter five: The high status of Ahl Al-Bait in the sight of the Sahabah

(companions of the Prophet ﷺ) and their followers in goodness.
Chapter six: Praises of some Scholars on a group of Sahabah from Ahl Al-Bait
Chapter seven: Praises of some Scholars on a group of female Sahabah from Ahl Al-Bait
Chapter eight: Praises of some Scholars on a group of Tabi'ins and others from Ahl Al-Bait.
Chapter nine: A comparison between the faith of Ahl As-Sunnah and others towards Ahl Al-Bait.
Chapter ten: The prohibition of false affiliation (claiming to be related falsely) to Ahl Al-Bait.

The author
1st of Rabbi' Ath-Thani 1422

Chapter one

Who are Ahl Al-Bait?

The correct statement in defining the people of the household of the Prophet ﷺ is the following one: They are those for whom the charity is prohibited, and they are his wives, his children and every Muslim male and female from the descendants of Abdul Muttalib; and they are also the Banu Hashim bin Abdu Manaf.

Ibn Hazm said in his book *Jamharat Ansab Al-Arab* (page: 14): "Hashim bin Abdu Manaf gave birth to Shaibah who is Abdul Muttalib. In him is the backbone and nobility, and there is no offspring from Hashim except from Abdul Muttalib". See the offspring of Abdul Muttalib in *Jamharat Ansab Al Arab* by Ibn Hazm (page: 14-15), and *At-Tab'yeen fi Ansab Al Qurashiyeen* by Ibn Qudamah (page: 76), and *Minhaj Al-Sunnah* by Ibn Taimiyah

(vol. 7 page: 304- 305), and *Fath al-Bari* by Ibn Hajar (vol. 7 page: 78-79).

And the inclusion of the children of his uncles in his household is confirmed by what Muslim has recorded in his *Sahih* (1072) on the authority of Abdul Muttalib bin Rabee'ah bin Al-Harith bin Abdul Muttalib that he went together with Al-Fadl bin Abbas to the Messenger of Allâh ﷺ and asked him to put them in charge of the charity, so that they can have from it the necessary money for their marriage. But the Prophet ﷺ said to them: "The charity is not lawful for the household of Mohammad; it is surely the dirts of the people". He then ordered for them to be married and given from Al Khums (the 1/5th of the war booty assigned to them- see surah Al Anfal Ayah: 41).

Some learned scholars like Al-Shafi'e and Ahmad joined the Banu Al-Muttalib bin Abdu Manaf together with the Banu Hashim among those for whom the charity is prohibited, and that is because of the $1/5^{th}$ share they have with them from Al-

Khums, and that is due to the Hadith narrated by Al Bukhari in his *Sahih* (3140) from Jubair bin Mut'im in which it is reported that: The offering made by the Prophet ﷺ for the Banu Hashim and Banu Al-Muttalib to the exclusion of their brothers from the Banu Abdi-Shams and Nawfal, was because both the Banu Hashim and Banu Al-Muttalib are one people.

As for the inclusion of his wives in his household, that is indicated in the statement of Allâh the Almighty: ﴿*And stay in your houses; and do not display yourselves like that of the times of ignorance and perform As-Salât (iqamât-as-Salât) and give Zakât and obey Allâh and His Messenger: Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ) and to purify you with a thorough purification. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the verses of Allâh and Al-Hiqmah (i.e. Prophet's Sunnah - legal*

ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the Sunnah). Verily, Allâh is Ever Most Courteous and Well-Acquainted with all things﴾[1]

These two Ayât (the Quranic verses) certainly confirm their inclusion, because the context of the Ayât before and after them is addressed to his wives, and that does not contradict what Muslim has recorded in his Sahih (2424) reporting from Aisha (RadiAllâhu Anhaa): "The Prophet of Allâh ﷺ appeared one morning wearing a striped garment made of black wool. Al-Hassan bin Ali came and he put him inside (the garment): then came Al-Hussein and entered with him; Fatima came too and he again enclosed her in the garment. Ali also appeared and he included him in the garment, and quoted the Ayah: ﴿ *Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ)*

[1] Surah Al-Ahzab, Ayaats: 33-34.

and to purify you with a thorough purification﴾. This Ayah indicates their inclusion since it has been addressed to them, and the inclusion of Ali, Fatima, Al-Hassan and Al-Hussein in this Ayah has been confirmed by the Sunnah in this Hadith. The specification of these four people by the Prophet ﷺ does not indicate the restriction of his family on them alone besides other relatives; however it shows that, these are his closest relatives.

The manner in which this Ayah confirms the inclusion of his wives in his family, and the manner in which the previous Hadith of Aisha confirms the inclusion of Ali, Fatima, Al-Hassan and Al-Hussein ﷺ, are similar to the manner that this statement of Allâh, The Almighty: ﴿*Verily the mosque whose foundation was laid from the first day on piety* ﴾[1] indicates that the mosque referred to is the mosque of Qubah, while the Sunnah has confirmed in the Hadith recorded by Muslim in his *Sahih* (1398) that the mosque whose foundation was laid in

[1] Al-Taubah, Ayah: 108.

piety from its very first day is the mosque of the Prophet ﷺ. This similarity has been explained by Shaikhul-Islam Ibn Taimiyah (Rahimahullah) in his message: *The Virtue of the Family of the Prophet and their rights.*

And the Prophet's wives are included in the term *Al-Aal* (The family) because of the statement of the Prophet ﷺ that says: "Surely charity is allowed neither for Muhammad nor for his family". That can be confirmed from the fact that they use to receive from the "Khums"; added to the narration of Ibn Abi Shaibah in his compilation (Vol. 3, page: 214) with an authentic *Isnad* (chain of narration) on the authority of Ibn Abi Mulaikat, that Khalid bin Sa'eed sent a cow of charity to Aisha, but she returned it saying: "We are the family of Muhammad ﷺ: charity is not allowed for us".

And among the things that Ibn Al-Qayim stated in his book *Jala'ul Afhaam* (pages: 331-333) in support for those who included his wives ﷺ in his household is

this statement: “These people said: ‘Surely, the wives are included in the family, especially the wives of the Prophet ﷺ in comparison with his relatives, because their connection with the Prophet ﷺ is not cut off; they are forbidden to others during his lifetime and after his death and they are his wives in this world and in the hereafter. Therefore, their connection with the Prophet ﷺ is like the family link, and the Prophet ﷺ has mentioned them among those to be prayed upon (in the salah Al Ibrahimiyah). Because of this, the correct statement is that of Imam Ahmad (Rahimahullah) which says: “That charity is surely prohibited on them (i.e. the wives of the Prophet ﷺ) because it is the dirts of the people, and Allâh the Glorious has preserved that great personality and his family from all dirts of mankind.”

And for Allâh’s sake, how strange! How can his wives be included in his statement ﷺ: “O Allâh! Make the provision of the family of Muhammad sustenance”; and in his statement ﷺ at the moment of sacrifice: “O Allâh! This is for Muhammad and for

the family of Muhammad"; and in the statement of Aisha (RadiAllâhu Anha): "The family of the Messenger of Allâh ﷺ has never eaten wheat bread to their satisfaction" and in the statement of the prayer: "O Allâh! Send Your Salah (Grace and Honor) on Muhammad and on the family of Muhammad", and not in this other statement of the Messenger ﷺ: "Surely charity is allowed neither for Muhammad nor for the family of Muhammad" when it is the dirts of the people, and his wives are worthier to be preserved and kept aloof from it?!

This can be objected by the fact that if the charity was prohibited to them, it would have been prohibited to their freed slaves, just as because it was prohibited to the Banu Hashim it has been prohibited to their freed slaves. It is stated in *Sahih* that Barirah (Aisha's freed slave girl) was presented with charity of meat and she ate it. The Prophet ﷺ did not prohibit it on her though she was a freed slave of Aisha (RadiAllâhu Anha).

It is said: This is the false evidence of those who made it lawful to the wives of the Prophet ﷺ.

And the answer to it is that the prohibition of charity to the wives of the Prophet ﷺ is not on the basis of origination, but instead, it is in accordance to its prohibition on the Prophet ﷺ, otherwise the charity was licit for them before their association with the Prophet ﷺ. They are a branch to this prohibition. And its prohibition on the released slave is a branch to its prohibition on his master. Since the prohibition on the Banu Hashim is a direct one, it applied also to their freed slaves. But since the prohibition on the wives of the Prophet ﷺ is a follow up, it could not be strong enough to cover their freed slaves, because it is a branch from a branch.

They said: Allâh, The Highest said: ﴿*O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled and that is ever easy for Allâh. And whosoever of you is obedient to Allâh and His Messenger*

ﷺ *and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizq Karim (a noble provision - Paradise). O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance. And perform As-Salât (iqamât-as-Salât), and give Zakât, and obey Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet* ﷺ*) and to purify you with a thorough purification. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the verses of Allâh and Al-Hiqmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the Sunnah). Verily, Allâh is Ever Most Courteous and Well-Acquainted with all*

things ﴾[1]. And said: "They (i.e. the wives of the Prophet ﷺ) have entered among the members of the household because, the entire sequence of the Ayât is about mentioning them, and it is therefore not allowed to remove them from any part of it. Allâh knows best".

And the prohibition of the charity on the freed slaves of the Banu Hashim is indicated by the Hadith reported by Abu Dawood in his *Sunan* (1650) and also *At-Tirmidhi* (657) and *An-Nasa'e* (2611) with an authentic *Isnad;* the words belong to Abu Dawood on the authority of Abu Rafi'e: "That the Prophet ﷺ sent a man from the Banu Makzoom to be charged of charity, and the man said to Abu Rafi'e: "Accompany me for you will surely receive something from it". He said: "Not until I come to the Prophet ﷺ and ask him". He came and asked him and the Prophet ﷺ said: "The released slaves of a group of people are part of them, and surely the charity is not licit for us".

[1] Surah Al- Ahzab Ayaats: 30- 34.

Chapter two

An outline of the faith of Ahl Al-Sunnah Wal-Jama'ah towards Ahl Al-Bait

In the matters of faith, the belief of Ahl Al-Sunnah Wal-Jama'ah is moderate between excessiveness and negligence and between exaggeration and lack of respect. And among these matters is their faith towards the family of the Messenger of Allâh ﷺ. Surely they are friendly to every Muslim male and female from among the offspring of Abdul Muttalib and to all the wives of the Prophet ﷺ. They love them all; they praise them and put them in the position they deserve, with justice and fairness, not with passion and discretion. They acknowledge the virtue of the one for whom Allâh has combined both the honor of "*Iman*" (the faith) and the honor of the *Nasab* (being related to the Prophet ﷺ). And he who belongs to the household from among the companions of the Messenger of Allâh ﷺ, they surely love him, because

of his faith, piety, companionship and relationship with the Prophet ﷺ.

And he who is not among the companions, they love him, because of his faith, piety and kinship with the Prophet ﷺ.

And they believe that the honor of the kinship is subsequent to the honor of faith. And he whom Allâh has combined both for him, surely possesses the combination of the two virtues. And he who has not been granted the faith, surely the honor of his kinship with the Prophet ﷺ cannot benefit him in any way. And Allâh ﷻ has said: ﴿*Verily the most honorable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious.)]*﴾[1]. And the Prophet ﷺ at the end of a long Hadith reported by Muslim in his *Sahih* (2699) narrated by Abu Hurairah ﷺ said: And he whose deed has made him slow, it is not his *Nasab* (kinship) that would make him fast". And Ibn Rajab (Rahimahullah) in explaining the meaning of this Hadith in

[1] Al-Hujuraat Ayah: 13.

his book *Jami'e Al-Ulum Wal-Hikam* (page: 308) – said: "It means that it is the deed that takes a person to the higher ranks of the Hereafter. As Allâh has said: ﴿*For all, there will be degrees (or ranks) according to what they did* ﴾[1] So he whose deeds made him slow, to the extent that it cannot take him to the higher positions towards Allâh ﷻ, it is not his relationship with the Prophet ﷺ that would take him there; for surely, Allâh rewards according to deeds and not according to relationships. As He has said: ﴿*Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask for one another*﴾[2].

And Allâh has ordained for one to hasten towards His forgiveness and mercy through good deeds, as He has said: ﴿*And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth prepared for Al-Muttaqûn (the pious). Those who spend (in Allâh's Cause) in prosperity and in adversity, who repress*

[1] Surah Al-An'am Ayah: 132.
[2] Surah Al-Mu'minun Ayah: 101.

anger﴾[1]. And He also said: ﴿*Verily, those who live in awe for fear of their Lord; And those who believe in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord; And those who join not anyone (in worship) as partners with their Lord; And those who give that (the charity) which they give (and olso do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning). It is these who hasten in the good deeds and they are foremost in them* ﴾[2].

He then mentioned statements in motivation towards good deeds and (in emphasizing) that nearness to the Prophet ﷺ and His friendship can only be obtained through the piety and the righteous deed. He ended it with the Hadith of Amr bin Al-Aas ﷺ in *Sahih Al Bukhari (5990)* and *Sahih Muslim (215);* he said: "And all of this is confirmed by the Hadith recorded

[1] Surah Al-Imran Ayât: 133-134.
[2] Surah Al-Mu'minun Ayât: 57-61.

in *As-Sahihain* (i.e. Al Bukhari and Muslim), narrated by Amr bin Al-Aas who heard the Prophet ﷺ saying: "Verily, the so-and-so family of my father cannot be my "Awliya'a" (friends, supporters), my "Waliy" (friend, protector) is Allâh and the righteous believers". This refers to the fact that his friendship cannot be obtained by relationship even if it is a close one. It can rather be obtained by Iman (the faith) and the righteous deed. So he whose faith and deeds are complete, is the greatest of friends to him ﷺ irrespective of whether he has a close relationship with him or not. And in this meaning, some poets said:

I swear by Allâh, the value of a human being is according to his religion.
Do not give up the piety relying only on the Nasab (kinship)
Islam has raised Salman the Persian (not Nasab)
And Shirk (polytheism) has dropped Abu Lahab who is of noble descent

Chapter three

The virtues of Ahl Al-Bait in the Holy Qur'an

Allâh ﷻ said: ﴿*O Prophet [Muhammad ﷺ]! Say to your wives: 'If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the home of the Hereafter, then verily, Allâh has prepared for Al-Muhsinât (good-doers) amongst you an enormous reward". O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled and that is ever easy for Allâh. And whosoever of you is obedient to Allâh and His Messenger ﷺ and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizq Karim (a noble provision - Paradise). O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a*

disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance. And perform As-Salât (iqamât-as-Salât), and give Zakât, and obey Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ) and to purify you with a thorough purification. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the verses of Allâh and Al-Hiqmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the Sunnah). Verily, Allâh is Ever Most Courteous and Well-Acquainted with all things﴾[1].

His statement: ﴿*Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the*

[1] Surah Al-Ahzab Ayât: 28-34.

Prophet ﷺ), and to purify you with a thorough purification﴾ indicates the virtue of the kinship of the Messenger of Allâh ﷺ, and they are those upon whom the charity is prohibited, and among the very special ones are his wives and children as clarified before.

The Ayât indicate other virtues of the wives of the Messenger ﷺ:

Firstly: For the fact that when they were given the opportunity to choose between the desire of this world and its glitter and the desire of Allâh and His Messenger and the abode of the Hereafter, they chose Allâh and His Messenger and the abode of the Hereafter, (may Allâh be pleased with them.)

Secondly: This statement of the Exalted also proves their virtue: ﴿*And his wives are their mothers (i.e. mothers of the believers as regards respect and marriage)*﴾[1].

[1] Surah Al-Ahzab Ayah: 6.

As for this statement: ﴿S*ay (O Muhammad ﷺ): No reward do I ask from you for this, except to be kind to me for my kinship with you* ﴾[1].

Its correct meaning is that it refers to the clans of Quraish, as explained in *Sahih Al Bukhari* (4818) narrated by Abdullah bin Abbas ﷺ. Al Bukhari said: "Muhammad bin Bashar reported from Muhammad bin Ja'afar that Shu'ba heard this from Abdul Malik bin Maisarat who said: 'I heard Tawoos reporting from Ibn Abbas ﷺ, that he was asked about the Ayah ﴿*Except to be kind to my kinship*﴾ and Sa'eed bin Jubair said: 'it means the Kinship of Muhammad ﷺ'. Ibn Abbas then said: "you've hastened; there had not been a clan among Quraish except that the Prophet ﷺ has ties of kinship with. He said it means: "Except you upkeep the kinship that is between you and me".

Ibn Katheer in explaining this Ayah said: "(i.e. Say, O Muhammad to these polytheists from among the disbelievers of

[1] Surah Al-Shura Ayah: 23.

Quraish: 'I do not ask you to give me a sum of money in return for this preaching and sincere advice I give to you; but instead, all I ask is to stop your evil deeds against me and let me convey the Message of my Lord. If you will not help me then do not disturb me for the sake of the ties of kinship that exist between you and me") He then related the statement of Ibn Abbas mentioned shortly.

As for the specification of the kinship in this Ayah by those who follow their desires to mean Fatima, Ali and their offspring, that is incorrect, because the Ayah was revealed in Makka and the marriage of Ali with Fatima ﷺ took place in Medina. Ibn Kathir (Rahimahullah) said: "the saying that this Ayah was revealed in Medina is far from the truth, surely it was revealed in Makka and at that time Fatima had not given birth to children, for she did not get married to Ali except after the Battle of *Badr* in the second year of the Hegira. The truth is in explaining this Ayah as explained by the erudite of the Ummah and the interpreter

of the Qur'an, Abdullah bin Abbas ﷺ, as reported by Al Bukhari.

He then mentioned what indicates the virtue of the household of the Messenger ﷺ from the Sunnah and from the statements of Abubakr ﷺ and Omar ﷺ.

Chapter four

The virtues of Ahl Al-Bait in the pure Sunnah of the Prophet ﷺ

- Muslim narrated in his *Sahih* (2276) that Wathilat bin Al-Asq'a ﷺ said: I heard the Messenger of Allâh saying: "Verily, Allâh selected Kinanah from among the children of Ismael, and selected Quraish from Kinanah and selected from Quraish Banu Hashim and selected me from Banu Hashim".

- Muslim narrated in his *Sahih (2424)* that Aisha (RadiAllâhu Anhaa) said: "The Prophet of Allâh ﷺ appeared one morning wearing a striped garment made of black wool. Al-Hassan bin Ali came and he put him inside (the garment): then came Al-Hussein and entered with him; Fatima came too and He again enclosed her in the garment. Ali also appeared and He included him in the garment, and quoted the Ayah: ﴿*Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O*

members of the family (of the Prophet ﷺ), and to purify you with a thorough purification﴾[1].

- Muslim narrated (2404) from Sa'ad bin Abi Waqas ﷺ that: "When this Ayah ﴿*Say, (O Muhammad ﷺ), Come, let us call our sons and your sons*﴾[2] was revealed, the Messenger of Allâh ﷺ called Ali, Fatima, Hassan and Hussein and said: 'O Allâh, these are the people of my household".

- Muslim narrated in his *Sahih (2408)* with his *Isnad* from Yazid bin Hayyan that he said: "I took off together with Hussein bin Sabrah and Omar bin Muslim to Zaid bin Arqam, and when we sat unto him, Hussein said: 'O Zaid, you have met abundance of goodness, you saw the Messenger of Allâh ﷺ, and listened to his Hadith, you fought battles with him and prayed behind him, you have met abundance of goodness, narrate to us what you have heard from the Messenger

[1] Surah Al-Ahzab Ayah: 33.
[2] Surah Al-Imran Ayah: 61.

of Allâh ﷺ'. He said: 'O the son of my brother! I am now old and I have forgotten some of what I was learning from the Messenger of Allâh ﷺ, accept what I narrate to you, and do not bother me for what I do not narrate'. He then said: 'one day, the Messenger of Allâh ﷺ stood among us delivering a sermon at a river called *Khum*, between Makka and Medina. He praised Allâh, He advised and reminded (us) and then said: 'O you people! Verily I am a human being, very soon the Messenger of my Lord will come and I will answer unto him (i.e. his death) and I am leaving with you two significant things: the first one is the Book of Allâh, in it is the guidance and light. Hold firm to the Book of Allâh and be steadfast with it'. He urged them to work with the Book of Allâh and aroused their interest in it. He then said: 'And the people of my household. I am reminding you (to fear) Allâh and be kind to the people of my household. I am reminding you (to fear) Allâh and be kind to the people of my household. I am reminding you (to fear) Allâh and be kind to the people of my

household'. Hussein said to him: 'O Zaid, who are the people of his household? Aren't his wives amongst the members of his household'? He said: 'His wives are amongst the members of his household but the members of his household are those upon whom the charity is forbidden after him'. He said: 'who are they'? He said: 'they are the family of Ali, the family of Aqeel, the family of Ja'afar and the family of Abbas'. He asked whether charity is forbidden to all of these. And the answer was: yes".

In another version: "We said: Who are the people of his household? Are they his wives? He said: no, and I swear by Allâh! Surely a woman stays with a man for a given period of time, then he would divorce her, and she will return to her father and her people. His household is his descendants and blood relatives upon whom the charity is forbidden after him.

And here I draw your attention to some matters:

Firstly: The mentioning of Ali, Fatima and their children in the previous Hadith of the garment and the Hadith of invocation does not indicate the restriction of his household on them alone. But instead it shows that they are amongst his closest household, and that they are the first to enter into the term "household" and this has been clarified before.

Secondly: The mentioning by Zaid of the family of Aqeel, the family of Ali, the family of Ja'afar and the family of Abbas does not indicate that they are the only ones upon whom the charity is forbidden, it is however forbidden upon every Muslim male and female from among the descendant of Abdul Muttalib and the Hadith of Abdul Muttalib bin Rabee'ah bin Al-Harith bin Abdul Muttalib in Sahih Muslim in which the children of Rabee'ah bin Al-Harith bin Abdul Muttalib are included, has been mentioned.

Thirdly: Inference has been made from the Book (Qur'an) and the Sunnah to confirm that the wives of the Prophet ﷺ

are members of his household and they are among those upon whom the charity is forbidden. As for that which is in the previous statement of Zaid, about their inclusion in the family in the first version of his statement, and their exclusion in the second, it is the first version that is considered, and the proof he mentioned for their exclusion is however applicable to all wives, save the wives of the Messenger ﷺ.

As for his wives (RadiAllâhu Anhun) their connection with him is similar to that of a kinship, because this connection is not interrupted, and they are his wives in this world and in the Hereafter, as clarified before.

Fourthly: The people of Sunnah and Jamma't are the happiest people in executing the will of the Prophet ﷺ in this Hadith regarding the members of his household. This is because they love them, and they put them in their status, which they deserve with justice and fairness. As for others besides them, Ibn Taimiyah said in *Majmu'u Al-Fatawa* (Vol.

4 p. 419): “The farthest people in executing this will are the *Rafida* (the Shiites) because they make enmity with Abbas and his children; in fact, they even make enmity with the majority of members of the household and they help the disbelievers against them”.

- And the Hadith: “Every connection and kinship is cut off on the Day of judgment except my connection and kinship”. This Hadith is mentioned by Sheik Al Albani in *Silsilatus Sahihah* (2036) and attributed to Ibn Abbas ﷺ, Omar ﷺ, Ibn Omar ﷺ, and Al-Miswar bin Makhramah ﷺ. He mentioned those who narrated the Hadith from them, and said: ‘this Hadith in considering all its routes is *Sahih* (i.e. authentic) and Allâh knows best”.

And in some of its routes, it is stated that it is this Hadith that made Omar ﷺ express interest in marrying Ummu Kulthum the daughter of Ali from Fatima, may Allâh be pleased with them all.

- And Imam Ahmad narrated in his *Musnad* holding from Abdul Razaq that

Ma'amar, reported from Ibn Tawoos that Abubakr bin Muhammad bin Amr bin Hazm heard from a man from among the Sahabah that the Prophet ﷺ used to say: "O Allâh, send Your Salah (Grace and Honor) on Muhammad and His household and on His wives and descent, as You sent Your Salah (Grace and Honor) on the family of Ibrahim. You are surely The Worthy of all praise and full of glory. And send Your blessings on Muhammad and his household and on his wives and children as You sent Your blessings on the family of Ibrahim. You are indeed worthy of all praise and full of glory".

Ibn Tawoos said: "my father used to say something like that".

"And the men of the Isnad besides the Sahabah are among the men whose Hadiths have been reported by Al Bukhari, Muslim and the owners of the four *Sunan* (Abu Dawood, An-Nasa'e, At-Tirmidhi and Ibn Ma'jah)"

Al Albani said in *The Description of the Prayer of the Prophet* ﷺ: "narrated by Ahmad and At-Tahawi with an authentic *Isnad*".

As for the mentioning of prayer on the wives and children, that is also confirmed in *As-Sahihain* in the Hadith narrated by Abi Humaid Al-Sa'edi ﷺ but that does not indicate the restriction of the household on the wives and descent alone, but instead it confirms their inclusion, and the joining of the wives and descent to his household in the previous Hadith is like joining the special to the general.

Ibn Qayim said after having quoted a Hadith that combines the household and the wives and descendants together –and there is a problem in its Isnad-: "He combined the wives and children and the family together; he specified them but to show that they are really suitable to be included in the family and they are not out of it. In fact they are more entitled to be included into it. This and what is similar to it is like joining the special to the general and vice-versa, with the aim of notifying its dignity, and specializing it among others since it is more entitled

among others to be included" (*Jala'ul Afham* page: 338)

- The Prophet ﷺ said: "Verily, the charity is not licit to the family of Muhammad: it is indeed the dirts of the people", reported by Muslim in his *Sahih* from the *Hadith* of Abdul Muttalib bin Rabee'ah (1072), and it has been mentioned before.

Chapter five

The high status of Ahl Al-Bait in the sight of the Sahabah (companions of the Prophet ﷺ) and those who followed them in goodness

Abubakr Al-Siddiq ﷺ

Al Bukhari narrated in his *Sahih (3712*) that Abubakr ﷺ said to Ali: "I swear by Him in Whose Hands my soul is, to do good to the relatives of the Messenger of Allâh is loveable to me than to do good to my own relatives".

Al Bukhari also narrated in his *Sahih* (3713) from Ibn Omar ﷺ, from Abubakr ﷺ: "Take care of Muhammad ﷺ by doing good to his family".

Ibn Hajar in explaining this Hadith said: "He is addressing the people with these words, giving them this advice. And to keep looking at something is to take care of it. That means care for him in them

i.e. do not hurt them and do not bring evil deeds to them.

In *Sahih Al Bukhari (3544)* it is narrated according to Uqbata bin Al-Harith ﷺ that: "Abubakr prayed Salah Al-Asr and then went out walking; he saw Al-Hassan playing with kids and he carried him on his shoulder and said: 'I ransom you with my father; you resemble the Prophet ﷺ and not Ali, while Ali was laughing".

Al-Hafiz Ibn Hajar said in his explanation: "there is an omission in his word*: 'Be Abi* (With my father) assumed to mean: I ransom him with my father)'. He also said: 'the Hadith indicates a virtue of Abubakr and his love for the family of the Prophet ﷺ".

Omar bin Al-Khattab ﷺ and Othman bin Affan ﷺ

Al Bukhari narrated in his *Sahih (1010)* and *(3710)* according to Anas ﷺ that whenever they were afflicted with drought, Omar ﷺ would ask Al-Abbas bin Abdul

Muttalib to invoke Allâh for rain. He used to say: “O Allâh we used to ask the Prophet ﷺ to invoke You for rain and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allâh! Bless us with rain”. He said: “and they would be blessed with rain”.

The appeal of Omar ﷺ for Al-Abbas ﷺ to invoke Allâh for rain means appealing for his supplication (i.e. invoking Allâh through his Du’a), as clarified in some versions of this Hadith. And Al-Hafiz Ibn Hajar has mentioned it in the explanation of the Hadith in the book of the invocation for rain in *Fath Al-Bari*.

And Omar ﷺ has chosen Al-Abbas ﷺ to invoke Allâh through his supplication because of his kinship with the Prophet ﷺ and that is why he said: “we ask the uncle of our Prophet ﷺ to invoke You”. And it is known that Ali is superior to Al-Abbas (in Grace and Honnour) and is also a relative of the Messenger of Allâh ﷺ, but Al-Abbas is closer. If the Prophet ﷺ was to be inherited, Al-Abbas would have been

considered first, because of his statement ﷺ: "And follow up the statutory portion to their owners and what is left is for the worthier male man", as narrated by Al Bukhari and Muslim.

And in *Sahih Muslim* according to Abu Hurairah ﷺ, the Prophet ﷺ said to Omar ﷺ about Abbas ﷺ: "Don't you know that the uncle of a man is the twin of his father".

And in *Tafsir Ibn Kathir* is the explanation of the Ayât in Surah Al-Shura, that Omar bin Al-Khattab ﷺ said to Al-Abbas ﷺ: "I swear by Allâh, your conversion on the day you embraced Islam was better to me than the conversion of (my father) Al-Khattab if he had really embraced Islam; because your conversion to Islam was better to the Prophet ﷺ than the conversion of Al-Khattab". Ibn Sa'ad mentioned this in his book *At-Tabaqaat* (Vol. 4, page: 22 and 30).

It is stated in *Iqtida As-Sirat Al-Mustaqeem* of Shaikhul-Islam Ibn Taimiyah (Rahimahullah) (Vol.1, page: 446) that when Omar bin Al Khattab ﷺ

initiated the Diwan[1]of donations, he registered the people according to their lineage (Nasab) and started with the closest relatives of the Prophet ﷺ, and when he finished with the Arabs, he registered the non-Arabs. And that is how the Diwan was, during the period of the Orthodox Caliphs and all the Caliphs of Banu Umayyah and during the period of the children of Al-Abbas, till changes happened after that.

He also said (Vol.1, page: 453): "Look at Omar bin Al-Khattab ﷺ when he initiated the Diwan, people said to him: 'The Amir Al-Mu'minin must start with himself'. He said: 'No, but put Omar where Allâh has placed him, he then started with the family of the Prophet ﷺ and those after them in sequence till his turn came in the Banu Adiy clan, which is below most of the clans of Quraish".

It has been mentioned previously in the virtues of Ahl Al-Bait in the Sunnah, the

[1] The Diwan is a book that records the names of soldiers and receivers of donations.

Hadith that says: “Every connection and kinship are cut off on the Day of Judgment except my connection and kinship”, and that it is this Hadith that urged Omar ﷺ to seek the marriage of Umm Kulthum the daughter of Ali ﷺ. Al Albani has mentioned the routes of this Hadith in his book *Silsilatus Sahihah (No. 2036)* according to Omar ﷺ.

It is known that the four Orthodox Caliphs are the in-laws of the Messenger of Allâh ﷺ. Thus, Abubakr ﷺ and Omar ﷺ have been blessed with additional dignity by the Prophet’s marriage with their daughters Aisha and Hafsa. Othman and Ali were also blessed with additional dignity by their marriage with the daughters of the Prophet ﷺ, Othman ﷺ got married to Ruqaiyah (RadiAllâhu Anha), and after her death he got married to Umm Kulthum. For this reason, he was called *Zhun Nur’ain* (The holder of the two lights), and Ali ﷺ got married to Fatima (RadiAllâhu Anha).

In *Siyar A'alam An-Nubala* of Adh-Dhahabi and *Tahdhib At-Tahdhib* of Ibn Hajar in the biography of Ibn Al-Abbas ﷺ, it is stated that: "whenever Abbas passed by Omar ﷺ or Othman ﷺ while they were riding (on camels) they would come down until he exceeds them, in respect for the uncle of the Prophet ﷺ".

Omar bin Abdul Aziz (Rahimahullah)

It is stated in *At-Tabaqaat Ibn Sa'ad* (Vol. 5 Page: 333, 387 and 388) with its Isnad attributed to Fatima the daughter of Ali bin Abi Talib, that Omar bin Abdul Aziz said to her: "O the daughter of Ali, I swear by Allâh, there is no family on the earth more beloved to me than you, surely you are more beloved to me than my family".

Abubakr bin Abi Shaibah (Rahimahullah)

In *Tahdhib Al-Kamal* of Al-Mizi in the biography of Ali bin Al-Hussein, Abubakr bin Abi Shaibah said: "The most authentic Isnad is that of Az-Zuhri reporting from Ali bin Al-Hussein, reporting from his father reporting from Ali".

Shaikhul-Islam Ibn Taimiyah (Rahimahullah)
Ibn Taimiyah (Rahimahullah) said in *Al-Aqidah Al-Wasitiyah*: "They (i.e. the people of As-Sunnah and Al-Jama'ah) love the family of the Prophet ﷺ; they befriend them and upkeep the advice of the Prophet ﷺ towards them, when he said on the day of *Gadir Khum*: "I am reminding you of Allâh (i.e. to fear Allâh and be kind) to my family".

He also said to his uncle Al-Abbas ﷺ when he complained to him that some of the Quraishites are being rough with the Banu Hashim: "I swear by Him in Whose Hands my soul is. They will not be believers until they love you for the sake of Allâh and for the sake of my kinship". And he added: "Verily, Allâh selected *Kinanah* from among the children of Ismael, and selected Quraish from Kinanah, and selected from Quraish Banu Hashim and selected me from Banu Hashim".

And they also befriend and support the wives of the Messenger of Allâh ﷺ, the mothers of the believers, and they believe

that they are his wives in the Hereafter, especially Khadija (RadiAllâhu Anha), the mother of most of his children, and the first woman to believe in him and assist him in his affairs. She attained a high position to the Prophet ﷺ. And the righteous, daughter of the righteous (RadiAllâhu Anha), the one about whom the Prophet ﷺ has said: "The superiority of Aisha over other women is like the superiority of the porridge over other meals".

And they renounce the way of the *Rawafid*[1] (Shiites) who hate the companions of the Prophet ﷺ and abuse them. They also renounce the way of the *Nawasib*[2] who hurt the family of the Prophet ﷺ by word or action.

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[1] The term "Rawafid" is the plural of Rafid which means to reject, the Rawafid are those who reject most of the companions of the Prophet ﷺ especially Abubakr and Omar, and they claim to be friendly with members of his family.

[2] The term "Nawasib" is the plural of Nasib which means to oppose or declare enemity with others, the Nawasib are those who declare enemity with members of the Prophet's family like the "Khawarij"

He also said in *The great advice*, as it is in *Majmu Al-Fatawa* (vol. 3 page: 407-408): "And also the family of the Messenger of Allâh ﷺ; they have their rights which deserve to be protected. Surely, Allâh has given them a right on the *Khums* (the 1/5th of the war booty) and the *Fai'e* (booty obtained without battle) and ordained to pray on them when praying on the Messenger of Allâh ﷺ". He said to us: "Say: O Allâh! Send Your Salah (Grace and Honor) on Muhammad and on the family of Muhammad, as You sent your Salah (Grace and Honor) on the family of Ibrahim. You are surely The Worthy of all praise full of glory. And send Your blessings on Muhammad and on the family of Muhammad, as You sent Your blessings on the family of Ibrahim. You are indeed worthy of all praise full of glory".

And the family of Muhammad ﷺ are those for whom the charity is forbidden, according to the words of As-Shafi'e, Ahmad bin Hanbal and other learned scholars (Rahimahumullah). For surely,

the Prophet ﷺ has said: "Verily, charity is licit neither for Muhammad, nor for the family of Muhammad", and Allâh ﷻ has said: ﴿*Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification*﴾[1]. Allâh has made charity unlawful (*haram*) for them because it is the dirts of the people"

He again said in *Majmu Al-Fatawa* (Vol. 28, page: 491): "And also the household of the Messenger of Allâh ﷺ, it is obligatory to love them, befriend them and protect their right".

Al-Imam Ibn Al-Qayim (Rahimahullah)

Ibn Al-Qayim said in explaining the reasons why the false interpretation will be accepted: "The third reason is when the interpreter attributes his interpretation to a greatly honored, noble minded scholar, or to a member of the Prophet's household or to the one who has acquired beautiful praises in the Ummah, and who is known

[1] Surah Al-Ahzab Ayah: 33.

for a truthful tongue that beautifies his personality in the hearts of the ignorant people, for surely it is the attitude of the people to glorify the words of the one they consider to be great in their hearts, to an extent that they would prefer his word to the word of Allâh and His Messenger, and they would say: 'he knows Allâh better than us".

It is in this way that the *Rafidah*, the *Baatiniyah*, the *Isma'eliyah* and the *Nusairiyah* were able to publicize their falsehood and false interpretations, when they attributed them to the household of the Prophet ﷺ, and that is because they knew that the Muslims have unanimously agreed to love and honor them. They claimed to be related to them, and pretended to love and honor them and mentioned some of their virtues, which appeared to the listener that they were their friends, and then they would publicize their falsehood by attributing it to them.

Verily, there is none fit to be worshiped except Allâh! How many disbeliefs and atheism and innovations have been publicized and have existed because of that, and surely they (i.e. the household of the Prophet ﷺ) are innocent.

If you ponder on this reason, you will find it prevailing over many souls; they do not have but good and positive thoughts towards the one entertaining them without any proof from Allâh that lead them to it. And this is inheritance by blood relationship from those who contradict the religion of the Messengers with that of their fore fathers and predecessors, and this is the fate of all those who follow the one they honor and venerate in what contradicts the truth, till the Day of Judgment. *Muktasar As-Swa'eq Al-Mursalah* (Vol.1 page: 90).

Al-Hafiz Ibn Kathir (Rahimhullah):
Ibn Kathir said in his explanation of the Ayah in Surah As-Shura after having clarified that the actual meaning of *Al Qurba* (the kinship) is the clans of

Quraish, as reported by Ibn Al-Abbas in his explanation of this Ayah in *Sahih Al Bukhari*.

He said: "We do not oppose the prescriptions in favor of the household of the Prophet ﷺ, nor do we oppose the command to be kind to them and to respect and honor them. They are indeed, from the pure offspring of the noblest house ever found on the earth in terms of pride, origin and descent, especially if they follow the authentic and plain Sunnah of the Prophet ﷺ as it was the case with their predecessors, like Al-Abbas ﷺ and his children, Ali ﷺ and his household and his offspring. May Allâh be pleased with all of them"!

And after he had related two statements from Abubakr ﷺ and a statement from Omar ﷺ which prove their honor and respect for the household of the Prophet ﷺ, and the high position they attained, he said: "the way of the two Sheiks (i.e. Abubakr ﷺ and Omar ﷺ) is what should be followed by everyone: this is why they were the best believers after

the Prophets and Messengers. May Allâh be pleased with them and with all the Sahabah"!

Al-Hafiz Ibn Hajar (Rahimahullah):
Ibn Hajar said in his book *Fath Al-Bari* (Vol.3, page: 11) in a Hadith whose Isnad consists of Ali bin Hussein, from Hussein bin Ali, from Ali bin Abi Talib ﷺ: "And this is among the most authentic and the noblest Isnad (chains of narration) ever stated for one who narrates on the authority of his father narrating on the authority of his grand father".

Shaikhul-Islam Muhammad bin Abdul Wahab (Rahimahullah)
As for Shaikhul-Islam Muhammad bin Abdul Wahab (Rahimahullah), he had six sons and a daughter. They were Abdullah, Ali, Hassan, Hussein, Ibrahim, Abdul Aziz and Fatima; all of them had the names of the people of the household except Abdul Aziz. So, Abdullah and Ibrahim were the children of the Prophet ﷺ; the rest: Ali, Fatima, Hassan and Hussein were his son in law, his daughter and his two

grandchildren. His choice to name his children by the names of these people is indeed a clear indication of his love and regard for the household of the Prophet ﷺ and these names were also repeated in his grandchildren.

At the end of this chapter, I would like to say: Allâh has blessed me with sons and daughters and I named (some of them) Ali, Hassan, Hussein, Fatima and by seven names of mothers of the believers; and those whose names I chose, combined between companionship and kinship with the Prophet ﷺ.

All praise belongs to Allâh The One who blessed me with the love of the companions of the Messenger of Allâh ﷺ and his household. I ask Allâh to maintain this blessing in me and to protect my heart from hatred against anyone of them, and protect my tongue from uttering what is not suitable. “Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our

Lord! You are indeed full of kindness, Most Merciful"[1].

[1] Surah Al-Hashr Ayah: 10.

Chapter six

Praises of some Scholars on a group of Sahabah from Ahl Al-Bait

The uncle of the Messenger of Allâh ﷺ Al-Abbas bin Abdul Muttalib ﷺ

Adh-Dhahabi in his book *Siyar A'alam An-Nubala'* (Vol.2, page: 79-80) said: "He was among the tallest men and the best among them in appearance and the most noticeable, with a nice and clear voice, great patience and honor…"

Az-Zubair bin Bakkar said: "Al-Abbas had a special clothe for the naked among the Banu Hashim, a bowl of food for the hungry and a *Minzarah* for the ignorant ones; he used to protect the neighbour, spend money (for the needy) and help at times of disasters".

His statement: *Minzarah* in *Tahdhib Ta'rikh Ibn Asakir* (is written as) *Miqtarah* and it is what is used to tie the offender

and evil doer with (See *Ha'shiyat As-Siyar*).

The uncle of the Messenger of Allâh ﷺ Hamza bin Abdul Muttalib ؓ

Ibn Abdul Bar in his book *Al-Isti'aab* (Vol.1 page: 270 *Hashiyatul Isabah*) said: "Hamza bin Abdul Muttalib bin Hashim, the uncle of the Prophet ﷺ; he was called the lion of Allâh and the lion of the Messenger of Allâh ﷺ. He was nicknamed Abu Omarah and also Abu Ya'ala".

And Adh-Dhahabi (in describing him) said: "The Imam, the hero, the Lion of Allâh, Abu Omarah and Abu Ya'ala, the Quraishian, the Hashemite, the Meccan and the Madinian, the Badri (i.e. He fought the Battle of Badr), the Martyr, the uncle of the Messenger of Allâh ﷺ and his breastfed brother". *As-siyar* (Vol.1, page: 172).

Amir Al-Mu'minin Ali bin Abi Talib ؓ

Muslim narrating in his *Sahih* (276) with his *Isnad* attributed to Shuraih bin Hani'e said: "I came to Aisha and asked her about wiping over the scuff and she said:

'go to Ibn Abi Talib and ask him, for he used to travel with the Messenger of Allâh ﷺ'. We asked him and he said: 'The Messenger of Allâh ﷺ gave three days and their nights to the traveler (to wipe over his scuff during ablution), and a day and its night for the resident".

And in another version of the Hadith, she said: "Go to Ali for surely he knows about it better than me". I came to Ali, and he mentioned from the Prophet ﷺ the same thing.

Ibn Abdul Bar (Rahimahullah) in his book *Al-Isti'aab* (Vol.3 page: 51 *Hashiyatul Isabah*) said: "Ahmad bin Hanbal and Ismael bin Ishaq Al-Qadi said: it has not been narrated in (showing) the virtues of any of the companions with authentic chain of narration like what has been narrated (in showing) the virtues of Ali bin Abi Talib; a similar statement has also been reported from Ahmad bin Shuaib bin Ali An-Nasa'e (Rahimahullah)".

He also said (Vol.3 page: 47): “Al-Hassan bin Abi Al-Hassan Al-Basri was asked about Ali bin Abi Talib ﷺ and he said: By Allâh! Ali was indeed the perfect arrow which Allâh has thrown on His enemies, the *Rabbaniyy* of this Ummah (i.e. the learned man of religion who practices what he knows and preaches to others). He owned virtues in the community. He was among its foremost members and had kinship with the Messenger of Allâh ﷺ. He has never napped on the command of Allâh neither has he been blamed in the religion of Allâh nor has he been a thief of the wealth of Allâh. He gave the Qur’an all his determination and gained therein the purified and beautiful gardens. That was Ali bin Abi Talib, O slave of Allâh!”

He also said (Vol.3 page: 52): “Al-Asam narrated from Al-Abbas Ad-Dawri that Yahya bin Ma’een said: ‘The best of this Ummah after our Prophet ﷺ are Abubakr and Omar, then Othman and then Ali: this is our belief and the statement of our Imams”.

He also said (Vol. 3 page: 65): "And Abu Ahmad Az-Zubairi and others narrated from Malik bin Migwal who was quoting Ukail that Ash-Sha'abi said: 'Alqamah said to me: 'Do you know the parable of Ali in this Ummah?' I said: 'and what is his parable?' He said: the parable of Issa (Jesus) the son of Mariam (Mary)ﷺ: people loved him till they perished in their love for him, and others hated him till they perished in their hatred for him".

In other words, Alqamah compares the Khawarij and Rafidah to the Jew and the Christians, respectively.[1]

He also said (Vol.3 page 33): "They unanimously agreed that he (i.e. Ali) prayed towards the two Qiblas (Bait Al-Maqdis [Jerusalem] and then the Ka'aba) migrated (to Medina), took part in the Battle of *Badr*, that of *Al-Hudaibiyat* and all confrontations. He excelled himself greatly

[1] The Khawarij who hated Ali after the trial of "Sifin" till they perished; the Rafidah claimed to love Ali and exceeded the limit of love for mankind which perished them.

in the Battles of *Badr, Uhud, Al-Khandaq* and *Khaibar.* He fought courageously in those confrontations, and stood in them an honorable position. He was the holder of the flag of Allâh's Messenger ﷺ in many places: he held it on the day of *Badr* (there is a dispute on that among the scholars) and when Mus'ab bin Umair was killed on the day of *Uhud*, the Messenger of Allâh ﷺ transferred the flag to his hands.

Ibn Taimiyah in his book *Minhaj As-Sunnah* (Vol.1, page: 178) said: "Abubakr and Omar have always been kind to Ali in every manner: they always considered him and the rest of the Banu Hashim before others in donations; they considered him in rank, sanctity, love, loyalty, praises and respect as they did with his counterparts; they granted him the merit, which Allâh has blessed him with besides others of his type. They were never known to have uttered any ill statement against Ali, neither against any of the Banu Hashim […] As well as Ali ﷺ, it has been confirmed from him his love for both of them (Abubakr and Omar), his loyalty, respect

and his consideration for them more than for all others in this Ummah; and he has never been known to have said any ill word against them, nor to have said that he was the worthier of the leadership (after the death of the Prophet ﷺ) than Abubakr and Omar. And this is well known by those among specialists and profanes who know authentic reports from the companions by people of authority.

He also said: "As for Ali ﷺ, the people of the Sunnah love and befriend him, and they testify that he is one of the Orthodox Caliphs and rightly guided Imams".

Ibn Hajar (Rahimahullah) in his book *At-Taqreeb* said: "Ali bin Abi Talib bin Abdul Muttalib bin Hashim, the Hashemite, Hidarat, Abu Turab, and the father of the two Hassans (Hassan and Hussein), son of the uncle of Allâh's Messenger ﷺ, and husband of his daughter, he was among the first to accept Islam. In fact the majority considered him to be the first, and he is the preceding Arab, one of the ten (mentioned by the

Prophet ﷺ to enter Paradise). He died in Ramadan in the 40th year of Hegira. The people of Sunnah have unanimously agreed that by then he was the best son of Adam among the living on the earth. He had 63 years according to the predominant opinion. He had 15 sons and 18 daughters. That has been mentioned by Al-A'miriy in his book *Ar-Riyad Al-Mustatabah among the Sahabah who narrated in Sahihain* (page: 180). He then mentioned them by their names, mentioned their mothers and then said: "and the progeny of Ali is from the children of Al-Hassan, Al-Hussein, Muhammad, Omar and Al-Abbas".

The grandson of the Messenger of Allâh ﷺ Al-Hassan bin Ali bin Abi Talib رضي الله عنه

Ibn Abdul Bar in *Isti'aab* (Vol.1, page: 369 *Hashiyatul Isabah*) said: "It has been confirmed by many authentic narrations that the Prophet ﷺ said about Al-Hassan bin Ali: 'This son of mine is a *Saiyid* (i.e. chief), perhaps Allâh will keep him alive until He brings reconciliation between two great groups of the Muslims through him".

(Narrated by a group of Sahabah) And in the Hadith reported by Abubakr (he added): 'He is my sweet scented plant (rayhanah) in this world'. There is no chief greater than the one whom the Messenger of Allâh ﷺ has called a chief. He was very patient, pious and virtuous. His piety and virtue urged him to give up the power and this world, longing for that which is in the hands of Allâh, and he said: 'By Allâh I have never loved -ever since I realized what benefits and harms me- to take up the affairs of the Ummah of Muhammad ﷺ as far as that is requiring bloodshed, even in a small proportion. He was among the first set of people who hastened to help Othman ﷺ and among his defenders".

Adh-Dhahabi said about him in *As-Siyar* (Vol.3 pages: 245-246): "The Imam, the honorable, the sweet scented plant (Rayhanah) of the Messenger of Allâh ﷺ, his grandson, and the leader of the youths of Paradise, Abu Muhammad the Quraishian, the Hashemite, the Medinian, the martyr".

He also said (Vol. 3 page: 253): "This Imam was indeed honorable, good-looking, handsome, rational, calm, generous, praised, charitable, religious, pious, modest, and great".

And Ibn Kathir said about him in *Al-Bidayah wan-Nihayah* (Vol.11 pages 192-193): "As-Siddiq used to respect him and honor him and served him devotedly, and also Omar bin Al-Khattab [...] Likewise, Othman bin Affan used to honor Al-Hassan and Al-Hussein and love them, and on the day when the house of Othman was besieged, Al-Hassan was there with his sword defending him, but Othman swore to Allâh urging him to return in fear for him to be harmed and in order to please Ali. May Allâh be pleased with all of them"!

The grandson of the Messenger of Allâh ﷺ Al-Hussein bin Ali bin Abi Talib ﷺ

Ibn Abdul Bar said in *Al-Isti'aab* (Vol.1 page: 377 *Hashiyatul Isabah*): "Al-Hussein was virtuous, religious, full of fasting, prayer and Hajj".

Ibn Taimiyah said as it is in *Majmu al-Fatawa* (Vol. 4 page: 511): "And Al-Hussein ﷺ was honored by Allâh the highest with martyrdom on this day (i.e. the day of *A'shura*), and by that, He humiliated those who killed him, assisted in killing him, or were pleased with his death. And he had a good example in those who preceded him in the martyrdom; in reality, he and his brother are the leaders of the youths of Paradise. They were brought up in the esteem of Islam, they did not encounter what the other members of their family encountered (from the constraints) of Hegira (migration to Medina), Jihad and the patience upon the disturbance in the cause of Allâh. Allâh blessed them both with martyrdom in order to perfect their honor, and raise their position.

His killing was a great misfortune; and Allâh ﷻ has ordained these words to be said during misfortune: ﴿*But give glad tidings to As-Sâbirûn (the patient), who when afflicted with calamity say: 'Truly! To*

Allâh we belong and truly, to Him we shall return'. They are those on whom are the salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones﴾[1].

Adh-Dhahabi (Rahimahullah) said about him in *As-Siyar* (Vol. 3 page 280): "The noble and complete Imam, the grandson of the Messenger of Allâh ﷺ and his sweet scented plant (Rayhanah) from the world, his beloved one, Abu Abdullah Al-Hussein bin (the son of) Amir Al-Mu'minin (Prince of the Believers) Abu Al-Hassan Ali bin Abi Talib bin Abdul Muttalib bin Hashim ibn Abdu Manaf bin Qusai, the Quraishian and the Hashemite".

And Ibn Kathir said in *Al-Bidayah wan-Nihayah* (Vol.11, page: 476): "The point here is that Al-Hussein witnessed the Messenger of Allâh ﷺ and accompanied him till he died pleased with him. But he

[1] Surah Al-Baqara Ayaats: 155-157.

was a little boy then, and As-Siddiq used to honor and respect him, so did Omar and Othman. He also accompanied his father and narrated from him. He was with him in all his battles; in Al-Jamal and Sifin, and he was greatly honored and respected".

Abdullah bin Al-Abbas ﷺ, cousin of Allâh's Messenger ﷺ

Al Bukhari narrated in his *Sahih* (4970) that Ibn Al-Abbas ﷺ said: "Omar used to make me sit with the elderly men who fought in the Battle of *Badr*. Apparently, some of them did not like that and said to Omar: why do you bring in this boy to sit with us while we have sons like him? Omar replied: 'Because of what you know of his position (i.e. his religious knowledge)'.

One day Omar ﷺ called me and made me sit together with those people and I think he called me just to show them (my religious knowledge). He said to them: what do you say about the interpretation of this statement of Allâh ﷻ: ﴿*When there comes the Help of Allâh (to you O Muhammad ﷺ against your enemies) and*

the conquest (of Makkah)﴾[1]. Some of them said: "we have been ordained to praise Allâh and seek His forgiveness when Allâh helps us and when He gives us the Victory'. Some others kept quiet and did not say anything, on that he said to me: 'is that what you say, O the son of Al-Abbas?' I replied: 'no'. He said: 'what do you say then'? I replied: 'that is the sign of the death of the Messenger of Allâh ﷺ, which Allâh has made known to him'. He said: ﴿*When there comes the Help of Allâh (to you O Muhammad ﷺ against your enemies) and the conquest (of Makkah)* ﴾ and that is the sign of the moment of your death ﴿*So glorify the praises of your Lord, and ask His forgiveness. Verily He is the One Who accepts the repentance and Who forgives*﴾[2]. Omar said: I don't know about it another meaning except what you have said.

And in *At-Tabaqaat* of Ibn Sa'ad (2/369), (it is narrated from Sa'ad bin Abi Waqaas ﷺ that he said: "I have never seen a sensible, sober minded, knowledgeable, and widely forbearing (person) like Ibn Al-

[1] Surah An-Nasr Ayah: 1.
[2] Surah An-Nasr 1-3.

Abbas ﷺ. I have seen Omar bin Al-Khattab ﷺ calling him (to solve) difficult and problematic matters".

And in this book also (Vol.2, page: 370), it is narrated from Jabir bin Abdullah ﷺ: "Ibn Al-Abbas ﷺ has been blessed with understanding, intelligence, and knowledge. I have never seen Omar bin Al-khattab ﷺ precede anyone before him".

And in this same volume and page it is narrated from Jabir bin Abdullah ﷺ that when he heard about the death of Ibn Al-Abbas, he clapped one of his hands on the other and said: "The most learned and most forbearing person has died and this is a great misfortune to this Ummah".

And in it is also narrated that Abubakr bin Muhammad bin Amr bin Hazm said: "When Ibn Al-Abbas ﷺ died, Raafi'e bin Khadij said: "the one whose knowledge was needed by those between the east and the west has died today".

And in *Isti'aab* of Ibn Abdul Bar (Vol. 2, pages: 344-345) it is narrated that Mujahid said: "I have not listened to a

fatwa (Islamic advisory opinion) better than the fatwa of Ibn Al-Abbas, except when someone was saying (directly): 'the Messenger of Allâh ﷺ has said'. A similar statement has been narrated by Al-Qa'sim bin Muhammad".

And Ibn Kathir (Rahimahullah) said in *Al-Bidayah wan-Nihayah* (Vol.12, page 88): "It is confirmed from Omar bin Al-Khattab ﷺ that he used to let Ibn Al-Abbas ﷺ sit with the elderly men from the Sahabah, and he would say: 'Blessed is the interpreter of the Qur'an Abdullah bin Al-Abbas, and whenever he appears, Omar would say: 'the youth of the elderly has arrived, the owner of the enquiring tongue and sensible mind".

Ja'afar bin Abi Talib ﷺ, cousin of Allâh's Messenger ﷺ

In *Sahih Al Bukhari (3708)* it is said from the *Hadith* reported by Abu Hurairah ﷺ about Ja'afar: "The most charitable person towards the needy is Ja'afar: he used to take us to his home and offer us what was available therein; he would even offer us

an empty container which he would split for us to lick whatever was in it".

Al Hafiz Ibn Hajar said in his explanation (*Al-Fath* Vol.7, page: 76): "and it is according to this precision that must be understood the generality which is narrated by Ikrimah from Abu Hurairah ﷺ, he said: 'none has worn slippers and rode a camel, after the Messenger of Allâh ﷺ, better than Ja'afar bin Abi Talib ﷺ. This is recorded by At-Tirmidhi and Al-Hakim with an authentic Isnad".

And Adh-Dhahabi said about him in *As-Siyar* (Vol.1, page: 206): "The honorable, the martyr, the great, the star of the *Mujahidin*, Abu Abdullah, the son of the uncle of the Messenger of Allâh ﷺ, Hashim bin Abdu Manaf bin Qusai, the Hashemite, the brother of Ali bin Abi Talib; he was 10 years older than Ali. He made the two *Hegiras*, he migrated from *Abyssinia* to Medina, he joined the Muslims in Khaibar after they have conquered it, and stayed in Medina for months, and then the Messenger of Allâh ﷺ appointed him as Commander of the

army prepared for the Battle of *Mu'uta* towards *Al-Karak*, he was martyred there. The Messenger of Allâh ﷺ was very happy for his coming (to Medina) and -by Allâh- he was so grieved on his death".

And in *At-Taqreeb* of Ibn Hajar, he said: "Ja'afar bin Abi Talib, the Hashemite, the father of the needy, the owner of the two wings, the honorable Sahabi and the cousin of the Messenger of Allâh ﷺ, martyred during the Battle of *Mu'uta* in the 8th year of Hegira. He is mentioned in *Sahihain* but nothing has been narrated from him".

He is called the owner of the two wings because he was compensated for the loss of his both hands, when they were cut off during the Battle of Mu'uta, with two wings with which he flew together with the Angels. It is reported in *Sahih Al Bukhari* (3709) with its Isnad attributed to Ash-Sha'abi "That Ibn Omar ﷺ, whenever he greeted the son of Ja'afar, he used to say: 'Assalamu 'alaika' (may peace be upon

you), O you the son of the owner of the two wings".

Al-Hafiz Ibn Hajar said in his explanation: "It is as if he was referring to the Hadith of Abdullah bin Ja'afar in which he said: the Messenger of Allâh ﷺ said to me: 'Congratulations, your father is flying with the Angels in heaven'; recorded by At-Tabarani with a good Isnad".

He then mentioned other routes of this Hadith from Abu Hurairah, Ali and Ibn Al-Abbas, and he said in the route of Ibn Al-Abbas: "Verily Ja'afar is flying with Jibril and Mi'ka'eel: he has two wings with which Allâh compensated him for his hands". He said: "The Isnad of this (Hadith) is good".

The grandson of the uncle of the Messenger of Allâh ﷺ, Abdullah bin Ja'afar رضي الله عنه

In *Sahih Muslim* (2428) it is narrated from Abdullah bin Ja'afar: "Whenever the Messenger of Allâh ﷺ returns from a

journey, he is received by the youths of his household. Once he returned from a journey, I was preceded to him; he put me before him. Then one of Fatima's sons was brought (on the scene), he placed him behind him; he (Abdullah bin Ja'afar) said: 'we entered Medina, -the three of us together- on the mount".

Adh-Dhahabi (Rahimahullah) said about him in *As-Siyar* (Vol.3, page: 456): The master, the scholar, Abu Ja'afar the Quraishian, the Hashemite, the Abyssinian born, the Medinian settler, the hospitable, the generous, the son of the generous, and son of the owner of the two wings, he was blessed with the companionship of the Prophet ﷺ and narrated Hadiths. He is considered among the junior Sahabah. His father was martyred on the day of the Battle of *Mu'uta*, the Prophet ﷺ took up his responsibility, and he was brought up in his house.

He also said: "He was great, generous, and fit for leadership".

And in *Riyad Al-Mustatabat* of Al-A'miriy (page: 205) "Abban bin Othman prayed on his corpse. He was by then the governor of Medina, he raised his stretcher while his tears were flowing down and he said: 'By Allâh you were good, there is no evil in you, and you were by Allâh respectable, virtuous, and righteous".

And among the companions of the Messenger of Allâh ﷺ who belong to his household are

- Abu Sufyan, Nawfal, Rabee'ah and Ubaidah who are the sons of Al-Harith bin Abdul Muttalib.
- Abdul Muttalib bin Rabee'ah bin Al-Harith bin Abdul Muttalib.
- Al-Harith and Al-Mugirah the sons of Nawfal bin Al-Harith bin Abdul Muttalib.
- Ja'afar and Abdullah the sons of Abu Sufyan bin Al-Harith bin Abdul Muttalib
- Mu'atib and Utbah the sons of Abu Lahab Abdul Uzza bin Abdul Muttalib.
- Al-Fadl and Ubaidullah the sons of Al-Abbas bin Abdul Muttalib.

Chapter seven

Praises of some Scholars on a group of female Sahabah (Sahabiyat) from Ahl Al-Bait:

The daughter of the Messenger of Allâh ﷺ Fatima (RadiAllâhu Anha)

It is narrated from Aisha that she said: "I have not seen anyone resemble the Messenger of Allâh ﷺ in his calmness, guidance, mode of conduct and in his standings and sittings like Fatima bint (the daughter) of the Messenger of Allâh ﷺ..." narrated by Abu Dawood (5217) and At-Tirmidhi (3872), and its Isnad is good.

And Abu Nu'aim said about her in *Al-Hilyat* (Vol.2, page: 29): "And among the pure devout and the pious is Fatima (RadiAllâhu Anha), the honorable virgin, the piece of flesh that greatly resembles the Messenger ﷺ, the closest of his children to his heart, and the first to join him after his death. She was totally keeping away from this world and its

pleasure and very much aware of the defects of this world and its blights".

Adh-Dhahabi (Rahimahullah) said in *Al-Siyar* (Vol.2, page: 118-119): "The leader of the women of the world in her time, the piece of flesh of the Prophet ﷺ and the chosen direction (i.e. the Prophethood), the mother of her father, the daughter of the best creation -the Messenger of Allâh ﷺ, Abu Al-Qasim Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abdu Manaf- the Quraishian, the Hashemite, and the mother of the two Al-Hassans (i.e. Al-Hassan and Al-Hussein)".

He also said: "The Prophet ﷺ loved her and used to honor her and disclose secrets to her, and her merits are so many, she was patient, religious, generous, preservative, content and grateful to Allâh".

And Ibn Kathir (Rahimahullah) said in *Al-Bidayah wan-Nihayah* (Vol.9, page: 485): "She was nicknamed: the mother of her father". He said: "And she was the

youngest daughter of the Prophet ﷺ, the only one left after his death; that is why her reward was great, because she was tried by the death of her father ﷺ".

Ummul Mu'minin Khadija bint Kuwailid (RadiAllâhu Anha)

Adh-Dhahabi said in *As-Siyar* (Vol.2, page: 109-110): "The mother of the believers and leader of the women of the world in her time … the mother of the children of the Messenger of Allâh ﷺ (except Ibrahim), the first to believe in the Prophet ﷺ and encourage him before anyone else, her merits are abundant, she is among the ladies who reached the perfection. She was intelligent, majestic, blameless, generous and among the people of Paradise. The Prophet ﷺ used to praise her, prefer her to all his wives and grant her lot of consideration…

And among the honors she had from him ﷺ is that he did not get married to anyone before her, and nor did he get married to any other wife till she died. And

he missed her so much for she was indeed a blessed and beneficial partner… and Allâh has ordained him ﷺ to give her the glad tidings of having a palace made of Qasab (gold or silver) in Paradise wherein there will be neither any noise nor any toil (or fatigue, trouble etc)".

And among that which Ibn Al-Qayim said in his book *Jala'ul Afhaam* (page: 349): That among her specialties is that Allâh has sent *Salaam* (greetings) to her through Jibril عليه السلام. He said: "And by Allâh this (greeting) is special (for her) and had not been for any woman besides her".

And he said before: "And among her specialties: that she is the best among the women of this Ummah. However, there are three different views about her being prefered over Aisha (RadiAllâhu Anhhuma): the third one is indecision. He said: 'I asked our Sheik Ibn Taimiyah about it'? He said: 'Each one of them has a specialty of hers. As for Khadija her impact was in the first phase of Islam. She used to amuse the Messenger of Allâh ﷺ

strengthen him and make him calm. She used to spend her wealth on him, she witnessed the onset of Islam and withstood the problems faced in the cause of Allâh and in the (struggle) of the Messenger of Allâh ﷺ. Her help to the Prophet ﷺ was at the greatest time of need, she has helped and spent that which no one else has done. And for Aisha (RadiAllâhu Anha), her impact was at the latter phase of Islam she had the understanding of the religion and preached it to the nation, she benefited her children (i.e. the believers) with knowledge in a way that no one else has done. This is the meaning of his statement".

Ummul Mu'minin Aisha (RadiAllâhu Anha)

Adh-Dhahabi said about her in *As-Siyar* (Vol.2, page: 140): "…And the Prophet ﷺ did not marry any virgin besides her, and did not love a woman more than the love he had for her; I don't know a woman in the Ummah of Muhammad ﷺ -and even

among all the women- more learned than her".

And in *As-Siyar* also (Vol.2, page: 181) narrated from Ali bin Al-Aqmar said: "Whenever Masrooq narrated from Aisha, he would say: narrated to me by the righteous, daughter of the righteous, the beloved of Allâh's beloved, the one whose innocence was declared from above the seven heavens; so, I did not belie her".

And Ibn Al-Qayim mentioned in Jala'ul Afhaam (pages: 351-355) some of her specialties, which can be summarized as follows: "she was the most beloved person to the Messenger of Allâh ﷺ. He did not marry a virgin besides her, and at times the revelation will come to him while he is in her blanket. And when the Ayah of choice was revealed (in Surah Al-Ahzab Ayah: 28) he started with her and asked her to choose (between Allâh and His Messenger and the hereafter and between the life of this world and its glitter). She chose Allâh and His Messenger, and the remaining wives imitated her. And that Allâh proclaimed her innocence from the

false accusation which the people of the falsehood threw upon her, and revealed in proving her innocence and excuse Ayât that are recited on the *Mihrabs* (prayer niche) of the Muslims and in their prayers, till the Judgment Day; and witnessed for her that she is among the purified ones and promised her forgiveness and generous provision. And with this high status of hers she humbles herself for Allâh and says: 'verily my affair within myself is too minor for Qur'an to be revealed about me'; and that the senior Sahabah ﷺ will come to her whenever they find difficulty in a case in the religion, they would ask her and would find its knowledge with her. And that the Prophet ﷺ died in her house and on her day (of share) between her neck and chest, and was buried in her house; that the Angel showed her image to the Prophet ﷺ in a piece of silk before he married her. He said: 'If this is from Allâh then he would make it possible', and that people used to seize the opportunity of sending him gifts on Aisha's day with him, they would present him with what he loves while he is

in the house of the most beloved woman to him. May Allâh be pleased with all of them"!

Ummul Mu'minin Sawdah bint Zam'ah (RadiAllâhu Anha)

Adh-Dhahabi (Rahimahullah) said in *As-Siyar* (Vol.2, page: 265-266): "She is the first woman the Prophet ﷺ married after Khadija, he stayed alone with her for about three years or more, till he married Aisha. She was an honorable lady, noble and corpulent … and she was the one who offered her day to Aisha in order to please the heart of the Prophet ﷺ".

And Ibn Al-Qayim (Rahimahullah) said in *Jala'ul Afhaam* (page: 35): "…She became old with him, and so, he wanted to divorce her, she gave her day to Aisha (RadiAllâhu Anha), he then withheld her. And this is among her specialties, that she preferred the love of the Prophet ﷺ, giving up her day and sacrificing herself in order to stay near to him. The Prophet ﷺ used to share his days with his wives and would not give her a share, and she was pleased

with that, preferring the pleasure of the Prophet ﷺ. May Allâh be pleased with her"!

Ummul Mu'minin Hafsa bint Omar bin Al-Khattab (RadiAllâhu Anha)

Adh-Dhahabi said in *As-Siyar* (Vol.2, page: 227): "The esteem covered, daughter of Amir Al-Mu'minin Abu Hafsa Omar bin Al-Khattab. The Prophet ﷺ married her on the third year of the Hegira after she has completed her *Iddat* (period a widow or a divorced woman may not remarry) from Khunais bin Hudhafah As-Sahmi one of the emigrants. Aisha said: she was the one who used to compete with me, among the wives of the Prophet ﷺ".

Ummul Mu'minin Ummu Salamah Hind bint Abi Umayyah (RadiAllâhu Anha)

Adh-Dhahabi said in *As-Siyar* (Vol.2, pages 201-203): "The pure veiled lady… among the first emigrants… she was considered among the learned female Sahabah (Sahabiyat)".

And Yahya bin Abubakr Al-Amiri said in *Ar-Riyad Mustatabah* (page: 324): "She

was virtuous and patient, and she was the one who suggested to the Prophet ﷺ on the day of Hudaibiyah to shave his head and sacrifice his *Hadye* (offering); and she saw Jibril in the form of Dehiyah".

Ummul Mu'minin Zainab bint Khuzaimah Al-Hilaliyah (RadiAllâhu Anha)

Adh-Dhahabi mentioned in *As-Siyar* (Vol.2 page: 218) that she was called the mother of the needy because of her great kindness.

And Ibn Al-Qayim (Rahimahullah) said in *Jala'ul Afhaam* (page: 376): "She was called the mother of the needy because she regularly used to feed the needy. She did not stay with the Prophet ﷺ except for two or three months, and died (RadiAllâhu Anha)".

Ummul Mu'minin Juwairiyah bint Al-Harith (RadiAllâhu Anha)

She is the mother of the believers and the wife of the chief of Messengers ﷺ, and that is sufficient for her as a virtue and honor.

Ibn Al-Qayim said in *Jala'ul Afhaam* (page: 376-377): "And she was the one for whose sake the Muslims freed one hundred slaves of a household. They said: 'they are the in-laws of the Messenger of Allâh ﷺ, and that was among her blessings on her people (RadiAllâhu Anha)".

Ummul Mu'minin Safiyah bint Huyaiy (RadiAllâhu Anha)

It is reported in *Jami'e At-Tirmidhi* (3894) with an authentic Isnad from Anas ﷺ that the Prophet ﷺ said to her "Verily you are the daughter of a Prophet (i.e. among the descendants of Haroun bin Imran ﷺ), your uncle is a Prophet (i.e. Musa bin Imran ﷺ) and you are under a Prophet (i.e. married to Muhammad ﷺ)".

Adh-Dhahabi said in *As-Siyar* (Vol.2, page: 232): "She was chaste, sensible, and possessed a noble origin, beautiful and religious. May Allâh be pleased with her".
He also said: "Safiyah was very patient and respectful".

Ibn Al-Qayim said in *Jala'ul Afhaam* (page: 377): "The Messenger of Allâh ﷺ married Safiyah bint Huyaiy from the descendants of Haroun bin Imran the brother of Musa (عليه السلام)".

He also said: "And among her specialties is that the Messenger of Allâh ﷺ freed her (from slavery) and made of her freedom her *Sadaq* (dowry)". Anas رضي الله عنه said: "He made her freedom her dowry and that became Sunnah (a tradition) to the Ummah till the Judgment Day. It is allowed for a man to free his slave and make of her freedom her Sadaq, and she becomes his wife, as noted by Imam Ahmad (Rahimahullah)".

Ummul Mu'minin Ummu Habibah Ramlah bint Abi Sufyan (RadiAllâhu Anha)

Adh-Dhahabi said in *As-Siyar* (Vol.2 page: 218): "The veiled mistress". He also said: "Ummu Habibah had sanctity and dignity, especially under the rule of her brother. And his position towards her, he (i.e.

Muawiyah ibn Abi Sufyan) was called: the uncle of the believers".

And Ibn Kathir said in *Al-Bidayah wan-Nihayah*: "She was among the distinguished mothers of the believers and she was among the devoted worshippers and among the pious ones. May Allâh be pleased with her"!

Ummul Mu'minin Maimunah bint Al-Harith (RadiAllâhu Anha)

It is reported in *As-Siyar* (Vol.2, page: 244): from Aisha (RadiAllâhu Anha): "Verily she is among the most pious of us, and the best of us in linking ties with relatives".

And Adh-Dhahabi said: (Vol.2, page: 239): "She was among the distinguished women".

Ummul Mu'minin Zainab bint Jahsh (RadiAllâhu Anha)

In *Sahih Muslim,* from a long Hadith narrated by Aisha (RadiAllâhu Anha) it is said: "She was the one who used to compete with me among his wives in

position towards the Messenger of Allâh ﷺ; and I have never seen a woman better than her in religion, nor have I seen a more pious, more truthful, more close to relatives than Zainab, she was great in charity, and self sacrificing in the work. She offered and got closer to Allâh; except that she had violent character and quickly annoyed. But whenever that happened to her, she would quickly retrieve herself from it".

Adh-Dhahabi said (Vol.2, page: 211): "It is Allâh the Highest who gave her in marriage to His Prophet ﷺ by the statement of His Book, with neither a wali'y nor witness. She used to boast with that to the other mothers of the believers and would say to them: Your parents gave you in marriage, and I was given in marriage by Allâh from above His Throne". The Hadith is recorded in Sahih Al Bukhari (7402).

He also said: "She was among the distinguished women in terms of ascetism,

piety and generosity; may Allâh be pleased with her".

He also said (Vol. 2 page: 217): "She was righteous, full of fasting and night prayers, faithful, and she was called: the mother of the needy".

The aunt of the Messenger of Allâh ﷺ Safiyyah bint Abdul Muttalib (RadiAllâhu Anha)

Adh-Dhahabi said in *As-Siyar* (Vol.2 page: 270): "Safiyyah the aunt of the Messenger of Allâh ﷺ, the daughter of Abdul Muttalib, the Hashemite. She was Hamza's sister and the mother of the Prophet's disciple: Az-Zubair".

He also said: (Vol.1, page: 270) "The truth is that she was the only one who embraced Islam among the aunts of the Prophet ﷺ. She was very grieved and patient on the death of her brother Hamza, and she was among the first emigrants".

And among the Sahabiyat (female companions) of the household are:

The daughters of the Prophet ﷺ: Zainab, Ruqayyah and Umm Kulthum.

Ummu Kulthum and Zainab the daughters of Ali bin Abi Talib, and their mother is Fatima.

Umamah bint Abi Al-Aa's bin Ar-Rabi'e, and her mother is Zainab the daughter of the Messenger of Allâh ﷺ. She is the one whom the Prophet ﷺ used to carry during As-Salah.

Ummu Hani'e bint Abi Talib bin Abdul Muttalib.

Duba'ah and Ummu Al-Hakam the daughters of Az-Zubair bin Abdul Muttalib. They are mentioned in a Hadith recorded by Abu Dawood (2987); and Duba'ah is the one mentioned in the Hadith of the stipulation in the Hajj; it is to her that the Prophet ﷺ said: "Say: if anything prevents me (from completing the Hajj or Umrah), then my ritual consecration will end where You prevented me".

And Umamah the daughter of Hamza bin Abdul Muttalib.

Chapter eight

Praises of some Scholars on a group of Tabi'in and others from Ahl Al-Bait:

Muhammad bin Ali bin Abi Talib (famously known as Ibn Al-Hanafiyyah Rahimahullah)

Ibn Hibban said in his book *Thiqaat At-Tabi'in* (Vol.5, page: 347): "He was among the virtuous ones of His household ﷺ.

And in his biography in *Tahdhib Al-Kamal of* Al-Mizi, Ahmad bin Abdullah Al-Ajaliy said about him: "the trustworthy Tabi'e, he was a righteous man… and Ibrahim bin Abdullah bin Al-Junaid said: we do not know anyone who narrated from Ali from the Prophet ﷺ more Hadiths, nor more authentic Hadiths than Muhammad bin Al-Hanafiyyah".

And in *As-Siyar* of Adh-Dhahabi (Vol.4, page: 115), it is narrated from Isra'eel, that Abdul A'ala (he is ibn A'mir) said:

"that Muhammad bin Ali was nicknamed Abu Al-Qasim, and he was pious and full of knowledge".

He also said about him: "The honorable Imam Abu Al-Qasim and Abu Abdullah".

Ali bin Al-Hussein bin Ali bin Abi Talib (Rahimahullah)

Ibn Sa'ad said in *At-Tabaqaat* (Vol.5, page: 222): "Ali bin Al-Hussein was trustworthy, honest; he reported many Hadiths and was high and pious".

And Ibn Taimiyah said in *Minhaj As-Sunnah* (Vol.4, page: 48): "As for Ali bin Al-Hussein, he is among the great Tabi'ins and the distinguished in knowledge and piety".

And in his biography in *Tahdhib Al-Kamal* of Al-Mizi, Sufyan ibn Uyainah narrated from Az-Zuhri that he said: "I have not seen a Quriashian better than Ali bin Al-Hussein".

A similar meaning has been transmitted from Abu Hazim, Zaid bin Aslam, Malik

and Yahya bin Sa'eed Al-Ansari (Rahimahumullah).

Al-Ajli said: "Ali bin Al-Hussein was among the best of his household, the best of them in obedience, and the most beloved towards Marwan bin Al-Hakam and Abdul Malik bin Marwan".

Adh-Dhahabi said in *As-Siyar* (vol. 4, page: 386): "The honorable Imam Zain Al-A'bidin, the Hashemite, the descendant of Ali, the Medinian".

And Ibn Hajar said in *At-Taqreeb*: "Trustworthy authentic, devoted worshipper, learned, virtuous and famous".

Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib (Rahimahullah)

Among things, which show the respect of Jabir bin Abdullah Al-Ansari ﷺ for him, it is reported in *Sahih Muslim* (1218) in the long Hadith in describing Hajj, on the authority of Ja'afar bin Muhammad (and he is the son of Ali bin Al-Hussein); he narrated from his father that he said: "We entered to Jabir bin Abdullah, he asked about the people till he reached me, I said: 'I am Muhammad bin Ali bin Al-Hussein, he bowed with his hand on my head, he removed my upper button, and then removed the lower one. He then placed his hand between my breast and I was by then a little boy, he said: welcome to you the son of my brother! Ask about what you wish… I said: 'tell me about the Hajj of the Messenger of Allâh ﷺ'. He narrated to him his long Hadith in description of the Prophet's Hajj ﷺ.

And Ibn Taimiyah said in *Minhaj As-Sunnah* (Vol. 4, page: 50): "And Abu Ja'afar Muhammad bin Ali is also among the best people of knowledge and religion.

It is said that he is named (Al-Ba'qir) because he has ripped (acquired) knowledge, not that the *sujud* (prostration) has marked his forehead.

And Al-Mizi said in his biography in *Tahdhib Al-Kamal*: "Al-Ajli said: Medinian, trustworthy Tabi'e, and Ibn Al-Burqi said: 'he was learned and virtuous".

Adh-Dhahabi said in *As-Siyar* (Vol. 4, pages: 401-402): "He is the honorable Imam Abu Ja'afar Muhammad bin Ali bin Al-Hussein bin Ali Al-Alawi, Al-Fatimi, Al-Madani, the son of Zain Al-Abidin… He was one of those who combined between knowledge and work, honor and dignity, reliability and calmness. He was fit for the Caliphate, and he is one of the twelve Imams whom the Imamate Shiites glorify and believe that they are infallible and sinless and that they know all about the religion. Indeed none is infallible and sinless except the Angels and the Prophets. Everyone can be right or wrong, and his word can be accepted or rejected save that of the Prophet ﷺ, verily he was

infallible and assisted with divine revelation.

Abu Ja'afar was famously known as Al-Ba'qir from the word "*baqara al-ilm*" to rip open knowledge i.e. to cut it, (this means) he knew its source of origin and its secrets, Abu Ja'afar was a hardworking Imam, a reciter of the Holy Qur'an, great…".

He also said (page: 403): "An-Nasa'e and others has considered him among the learned Ta'bi'eens in Medina, and the Hufaz (people who memorize lots of Hadith and other knowledge) have agreed in accepting his narrations".

Ja'afar bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib (Rahimahullah)

Imam Ibn Taimiyah said in *Minhaj As-Sunnah* (Vol. 4, page: 52-53): "Ja'afar As-Sadiq (the truthful) ﷺ is one of the chosen people of knowledge and religion… and Amr bin Abi Al-Miqdam said: 'whenever I look at Ja'afar I know that he is from the offspring of the Prophets".

He described him in his book: *The virtue of Ahl Al-Bait and their rights* and said in (page: 35): "The Sheik of the scholars of the Ummah".

And Adh-Dhahabi said in *As-Siyar* (Vol.6, page: 255): "The truthful Imam, the Sheik of Banu Hashim, Abu Abdullah Al-Qurashi, Al-Hashimi, Al-Alawi, An-Nabawi, Al-Madani one of the distinguished personalities".

He said about him and his father: "And they were among the honorable scholars of Medina".

He said in *Tadhkiratul Hufaz* (Vol.1, page: 150): "As-Shafi'e declared him trustworthy and so did Yahya bin Ma'een. It is narrated from Abu Hanifah that he said: 'I have not seen a (person) more learned in fiqh than Ja'afar bin Muhammad'. And Abu Hatim said about him: 'Trustworthy, there is no need to ask about a person like him' (i.e. His no one doubted about his integrity.)

Ali bin Abdullah bin Al-Abbas (Rahimahullah)

Ibn Sa'ad said in *At-Tabaqaat* (Vol. 5 page: 313): "Ali bin Abdullah bin Al-Abbas was the youngest son of his father, the most handsome Quraishian on earth, the most good looking, and the most plentiful of them in prayers. He was called: As-Sajaad (full of prostration in prayer) because of his plenty of worship and virtue".

He also said (in page: 314): "He was trustworthy but reported only few Hadith".

And in *Tahdhib Al-Kamal* of Mizi: "Al-Ajli and Abu Zur'ah said about him: "trustworthy" and Amr bin Ali said: "He was among the chosen people and Ibn Hibban has mentioned him in his book *At-thiqaat*" (the trusted persons).

Adh-Dhahabi said in *As-Siyar* (Vol. 5, page 252): "The honorable Imam Abu Al-khala'ef, Abu Muhammad Al-Hashimi As-Sajaad (i.e. full of prostration)…learned and great, he worked with his knowledge,

corpulent, good looking, tall, and august …”

Chapter nine

A comparison between the faith of Ahl As-Sunnah and others towards Ahl Al-Bait:

It is clear from the previous chapters that the belief of Ahl *As-Sunnah Wal-Jama'ah* towards the family of the Prophet ﷺ is moderate between excess and failure and between fanaticism and indifference. They love all of them and befriend them, they are not rough with anyone of them nor are they extreme (in honoring) any one of them, just as they love all of the Sahabah and they befriend them. They combine between the love of the Sahabah and the ties of kinship and this is unlike the attitude of the inovators who follow but their self desires and exceed the limit (in honouring) some of the members of the household while being rough with so many others including the Sahabah ﷺ.

And among the examples of their excess in the twelve Imams from Ahl Al-Bait (they

are: Ali, Al-Hassan, Al-Hussein ﷺ, and nine of Al-Hussein's children), is that which some of the chapters of the book *Al-Usul min Al-Ka'fi* of Al-Khulaini entail:

Examples:

The Chapter: That the Imams (alaihimus salaam) are the Califs of Allâh on His earth, and the doors through which He can be reached. (Vol. 1, page: 193).

The Chapter: That the Imams (alaihimus salaam) are the signposts which Allâh ﷻ mentioned in His book (Vol. 1, page: 206): and in this chapter are three of their Hadiths, which explain the meaning of Allâh's statement: ﴿*And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves*﴾[1], that the star here is the Messenger of Allâh ﷺ, and the signposts are the Imams.

[1] Surah An-Nahl Ayah: 16.

The Chapter: That the Imams are the light of Allâh ﷻ. (Vol. 1, page: 194). And it contains Hadiths from them among which is the Hadith whose chain of narration ends to Abu Abdullah (i.e. Ja'afar As-Sadiq) in his explanation of Allâh's statement: ﴿*Allâh is the Light of the heavens and the earth*﴾[1] he said -as they claim it to be- ﴿*The parable of His Light is as (if they were) a niche*﴾ i.e. Fatima (alaihas salaam), ﴿*And within it a lamp*﴾ i.e. Al-Hassan, ﴿*The lamp is in a glass*﴾ i.e. Al-Hussein, ﴿*the glass as if it were a brilliant star*﴾ i.e. Fatima is a brilliant star among the women of the world, ﴿*lit from a blessed tree*﴾ i.e. Ibrahim ﷺ ﴿*an olive neither of the east nor of the west*﴾ i.e. neither Jews nor Christians, ﴿*Whose oil would almost glow forth (of itself)*﴾ i.e. knowledge almost explodes in her ﴿*though no fire touched it. Light upon Light!*﴾ i.e. Imam after Imam from her ﴿*Allâh guides to His Light whom he wills*﴾ i.e. Allâh guides to the Imams whom He wills…"

[1] Surah An-Nur Ayah: 35.

The Chapter: That the Ayât, which Allâh mentioned in His book are the Imams (Vol. 1 page: 207).

And in this chapter is the explanation of the statement of Allâh ﷻ: ﴿*But neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not*﴾[1] that the Ayât are the Imams.

And in it is the explanation of the statement of Allâh ﷻ : ﴿*(They) belied all Our Signs (Ayât)* ﴾[2] that the Ayât are the all the *Awsiyah* (they are the Imams).

This means that the punishment that was inflicted on the people of *Fir'owun* was because they denied those Imams stated on the will.

The Chapter: That the people of the Reminder to whom Allâh has ordained his

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[1] Surah Yunus Ayah: 101.
[2] Surah Al-Qamar Ayah: 42.

creation to ask (questions) are the Imams (alaihimus salaam) (Vol. 1, page: 210).

The Chapter: That the Qur'an guides towards the Imam (Vol. 1, page: 216).
In this chapter is the explanation of the statement of Allâh ﷻ: ﴿*Verily this Qur'an guides to that which is most just and right*﴾[1]. This means that this Qur'an guides towards the Imam!!!

And in it also is the explanation of the statement of Allâh ﷻ: ﴿*To those also with whom you have made a pledge*﴾[2] that surely he meant the Imams (alaihimus salaam) it is with them that Allâh made your pledge.

The Chapter: That the blessing (Ni'mah) which Allâh ﷻ mentioned in His Book, is the Imams (alaihimus salaam) (Vol. 1, page: 217).
And in it is the explanation of the statement of Allâh ﷻ: ﴿*Have you not seen*

[1] Surah Al-Isra' Ayah: 9.
[2] Surah An-Nisa' Ayah: 33.

those who have changed the Blessings of Allâh into disbelief (by denying Muhammad ﷺ and his message of Islam) ﴾[1]. They claimed that Ali ﷺ said: "We are the blessings that Allâh has bestowed upon His slaves and it is with us that one achieves success on the Day of Judgment"!!!

And in it is their explanation of the statement of Allâh ﷻ in surah Ar-Rahman: ﴿*Then which of the Blessings of your Lord will you both (jinn and men) deny?* ﴾ That means: which one will you deny? The Prophet ﷺ or the *Wasi* (the one stated in the will –his successor)?

The Chapter: Of the presentation of deeds to the Prophet ﷺ, and the Imams (alaihimus salaam). (Vol. 1, page 219)

The Chapter: That the Imams (alaihimus salaam) possess all the Books revealed from Allâh ﷻ, and that they know them well, in their different languages.

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[1] Surah Ibrahim Ayah: 28.

The Chapter: That no one has compiled the entire Qur'an except the Imams (alaihimus salaam). And they know all of its knowledge. (Vol. 1, page: 255).

The Chapter: That the Imams know all the knowledge revealed to the Angels and the Prophets and Messengers (alaihimus salaam).

The Chapter: That the Imams know when they would die, and they won't die except by their own wish. (Vol. 1, page: 258).

The Chapter: That the Imams (alaihimus salaam) have knowledge of what has happened in the past and of what is happening, and that nothing is hidden from them (sallawatullahe wa salaamuhu alaihim). (Vol. 1, page 260).

The Chapter: That Allâh ﷻ did not teach His Prophet ﷺ knowledge except after ordaining him to teach Amir Al-Mu'minin (i.e. Ali bin Abi Talib according to their

claims), and that he was his partner in knowledge. (Vol.1, page: 264).

The Chapter: That there is no truth in the hands of the people except those coming from the Imams, and that any other thing besides them is false. (Vol. 1, page: 399).

And all of these chapters contain Hadiths of their Hadiths; and they are quoted from *Al Kâfî*, printed and distributed by *As-Saduq's* Library in Tehran in the year (1381 Hegira).

And this book is considered to be one of their most important books, if not the most important. And in its introduction are great praises on the book and its author, who died in the year (329 Hegira).

And all what I have quoted from him are examples of the excess of their predecessors towards the Imams. As for the excess of those who came later, it is clear from the statement of one of their contempory senior leaders, Al-Khomeini, in his book "*Al-Hukumatul Islamiyah*" (The Islamic government) (page: 52) distributed by *The great Islamic library of Tehran*, that:

“The fact that the leadership and government are for the Imam (ع) does not mean he has been stripped off his position in the Sight of Allâh, and that does not make him like other leaders; for surely our Imams have a praiseworthy position, high rank, and worldly powers that control all the atoms of the world. It is a necessity for us to believe that our Imams possess a position reached neither by a close Angels (to Allâh), nor by a sent Prophet; and according to the statements and Hadiths in our possession, the great Messenger (ص) and the Imams (ع) were surely lights before (the creation of) this world; and Allâh put them around His Throne and gave them position and nearness that is not known except by Allâh himself. And Gibril has said as related in the narrations of *Al-Mi’raj*: If I were to go closer by a distance of one inch, I would have burnt. And it has been related from them (the imams) (ع) that they said: ‘surely we have situations with Allâh that is not fit neither for a close Angel (to Allâh), nor a sent Prophet”!

One cannot afford when he sees or hears such words except for him to say: ﴿*Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower*﴾[1].

And anyone who has the lowest insight will be ascertain that what has been quoted from them, and what is similar to it are lies and fabrications on the Imams, and they (the Imams) are innocent from extremists and their extravagance in them.

[1] Surah Al-Imran Ayah: 8.

Chapter ten

The prohibition of false affiliation (claiming to be related falsely) to Ahl Al-Bait

The most honorable descent is that of the Prophet Muhammad ﷺ, and the most honorable kinship is to be related to the Prophet ﷺ and to the people of his household, if that relationship is a true one. Many Arabs and non-Arabs claim to belong to this origin. Whoever is a part to Ahl Al-Bait and is a believer, Allâh has combined for him both the honor of the faith and the honor of being related to the Prophet ﷺ; so he who claim to belong to this honorable origin and is not from its people has committed a forbidden thing, he is a pretender of what he has not been given, and the Prophet ﷺ has said: "Whoever pretends to posess what he has not been given is like somebody wearing two garments of falsehood". (This Hadith is narrated by Muslim in his *Sahih* (2129),

on the authority of Aisha (RadiAllâhu Anha)).

The prohibition of one's affiliation to another origin besides his is stated in authentic Hadiths, and among what is reported is the Hadith of Abu Dhar ﷺ that he heard the Prophet ﷺ saying: "None claims to be the son of any other than his real father knowingly, except that he has disbelieved in Allâh. And if somebody claims to belong to some folks to whom he does not belong, then let such a person take his place in the (Hell) fire" (narrated by Al Bukhari (3508) and Muslim (112); and the words belong to Al Bukhari.)

In *Sahih Al Bukhari* (3509) according to Wa'thilat bin Al-Asqa'a ﷺ, "The Prophet ﷺ said: 'Surely one of the worst *Fira* (lies) is for a man to claim to be the son of a father other than his own real father, or claim to have seen with his eyes what he has not seen, or attribute to the Messenger of Allâh ﷺ what he has not said".

And the meaning of *al-Fira*: lies and his statement "or claim to have seen with his eyes what he has not seen" i.e. in dreams.

And it is stated in *Majmu'u al-Fatawa* of Shaikhul-Islam bin Taimiyah (Rahimahullah) that the endowment on Ahl Al-Bait or the "Ashraf" (those whose kinship ascends to the Prophet ﷺ), no one deserves to have from it except the one whose relationship with them is an authentic one. He was asked about the endowment dedicated to the "Ashraf" (that they are relatives). Are the relatives Ashraf or not? Is it allowed for them to have from the endowment or not?

He answered by saying: "All praise belongs to Allâh, if the endowment is for the household of the Prophet ﷺ or for some of them, like the *Alawaites* and the *Fatimites* (the descendants of Ali and Fatima) or the *Talibites* (the descendant of Abdul Muttalib) those who include: Banu Ja'afar and Banu Aqeel, or the descendants of Al-Abbas and others, surely no one deserves from the

endowment except those whose Nasab is true and authentic. As for the one who claims to belong to them or is not known to belong to them, he does not deserve from this endowment, even if he claims to be one of them, like the *Banu Abdullah bin Maimun Al-Qaddah;* the genealogists and other scholars know that they do not have true kinship (with Ahl *Al-Bait*). Scholars of *Fiqh*, Hadith, *kalam* and genealogist have proved it and lawful records have been noted, and it is mentioned in important books among the books of the Muslims; in fact, the people of knowledge popularly know that.

And also the one who dedicates his endowment for the "Ashraf" because the term: *Ashraf* conventionally does not incorporate except the one whose Nasab is authentic, from the family of the Prophet ﷺ.

But if one dedicates his endowment for the children of an individual, or the relatives of an individual and those similar to that, and it is not stated in the endowment, what restricts it for the family

of the Prophet ﷺ, and the endower owns the endowment, it is correct to bequeath it for the children of a specific individual. And in this case, the Banu Hashim are not included in this endowment.

To this point ends the brief message in the virtue of Ahl Al-Bait and the high position they attained in the sight of Ahl As-Sunnah Wal-Jama'ah. I hereby ask Allâh for His assistance in what pleases Him, and for the understanding of His religion and steadfastness on the truth, verily He is All-Hearer, Responsive. May Allâh's peace and blessing be upon our Prophet Muhammad ﷺ upon his family and companions altogether!

Table of contents

Introduction.....2
Chapter one.....
Who are Ahl Al-Bait?.....5
Chapter two.....
An outline of the faith of Ahl Al-Sunnah Wal-Jama'ah towards Ahl Al-Bait.....16
Chapter three.....
The virtues of Ahl Al-Bait in the Holy Qur'an.....21
Chapter four.....
The virtues of Ahl Al-Bait in the pure Sunnah of the Prophet ﷺ.....27
Chapter five.....
The high status of Ahl Al-Bait in the sight of the Sahabah (companions of the Prophet ﷺ) and those who followed them in goodness.....37
Abubakr Al-Siddiq ؓ.....37
Omar bin Al-Khattab ؓ and Othman bin Affan ؓ 38
Omar bin Abdul Aziz (Rahimahullah).....43

Abubakr bin Abi Shaibah (Rahimahullah).....43
Shaikhul-Islam Ibn Taimiyah (Rahimahullah). 44
Al-Imam Ibn Al-Qayim (Rahimahullah).....47
Al-Hafiz Ibn Kathir (Rahimhullah):.....49
Al-Hafiz Ibn Hajar (Rahimahullah):.....50
Shaikhul-Islam Muhammad bin Abdul Wahab (Rahimahullah).....51
Chapter six.....
Praises of some Scholars on a group of Sahabah from Ahl Al-Bait.....53
The uncle of the Messenger of Allâh ﷺ Al-Abbas bin Abdul Muttalib ؓ.....53
The uncle of the Messenger of Allâh ﷺ Hamza bin Abdul Muttalib ؓ.....54
Amir Al-Mu'minin Ali bin Abi Talib ؓ.....54
The grandson of the Messenger of Allâh ﷺ Al-Hassan bin Ali bin Abi Talib ؓ.....60
The grandson of the Messenger of Allâh ﷺ Al-Hussein bin Ali bin Abi Talib ؓ.....62
Abdullah bin Al-Abbas ؓ, cousin of Allâh's Messenger ﷺ.....65
Ja'afar bin Abi Talib ؓ, cousin of Allâh's Messenger ﷺ.....68
The grandson of the uncle of the Messenger of Allâh ﷺ, Abdullah bin Ja'afar ؓ.....71
Chapter seven.....

Praises of some Scholars on a group of female Sahabah (Sahabiyat) from Ahl Al-Bait:.....74
The daughter of the Messenger of Allâh ﷺ Fatima (RadiAllâhu Anha).....74
Ummul Mu'minin Khadija bint Kuwailid (RadiAllâhu Anha).....76
Ummul Mu'minin Aisha (RadiAllâhu Anha).....78
Ummul Mu'minin Sawdah bint Zam'ah (RadiAllâhu Anha).....80
Ummul Mu'minin Hafsa bint Omar bin Al-Khattab (RadiAllâhu Anha).....81
Ummul Mu'minin Ummu Salamah Hind bint Abi Umayyah (RadiAllâhu Anha).....82
Ummul Mu'minin Zainab bint Khuzaimah Al-Hilaliyah (RadiAllâhu Anha).....83
Ummul Mu'minin Juwairiyah bint Al-Harith (RadiAllâhu Anha).....83
Ummul Mu'minin Safiyah bint Huyaiy (RadiAllâhu Anha).....84
Ummul Mu'minin Ummu Habibah Ramlah bint Abi Sufyan (RadiAllâhu Anha).....85
Ummul Mu'minin Maimunah bint Al-Harith (RadiAllâhu Anha).....86
Ummul Mu'minin Zainab bint Jahsh (RadiAllâhu Anha).....86
The aunt of the Messenger of Allâh ﷺ Safiyyah bint Abdul Muttalib (RadiAllâhu Anha).....87

Chapter eight.....
Praises of some Scholars on a group of Tabi'in and others from Ahl Al-Bait:.....90
Muhammad bin Ali bin Abi Talib (famously known as Ibn Al-Hanafiyyah Rahimahullah)...90
Ali bin Al-Hussein bin Ali bin Abi Talib (Rahimahullah).....91
Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib (Rahimahullah).....93
Ja'afar bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib (Rahimahullah).....95
Ali bin Abdullah bin Al-Abbas (Rahimahullah). 97
Chapter nine.....
A comparison between the faith of Ahl As-Sunnah and others towards Ahl Al-Bait:.....98
Chapter ten.....
The prohibition of false affiliation (claiming to be related falsely) to Ahl Al-Bait.....108
Table of contents.....113